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# The TAHRIK-i-Jadid

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*Editor :*

**NASEEM SAIFI**

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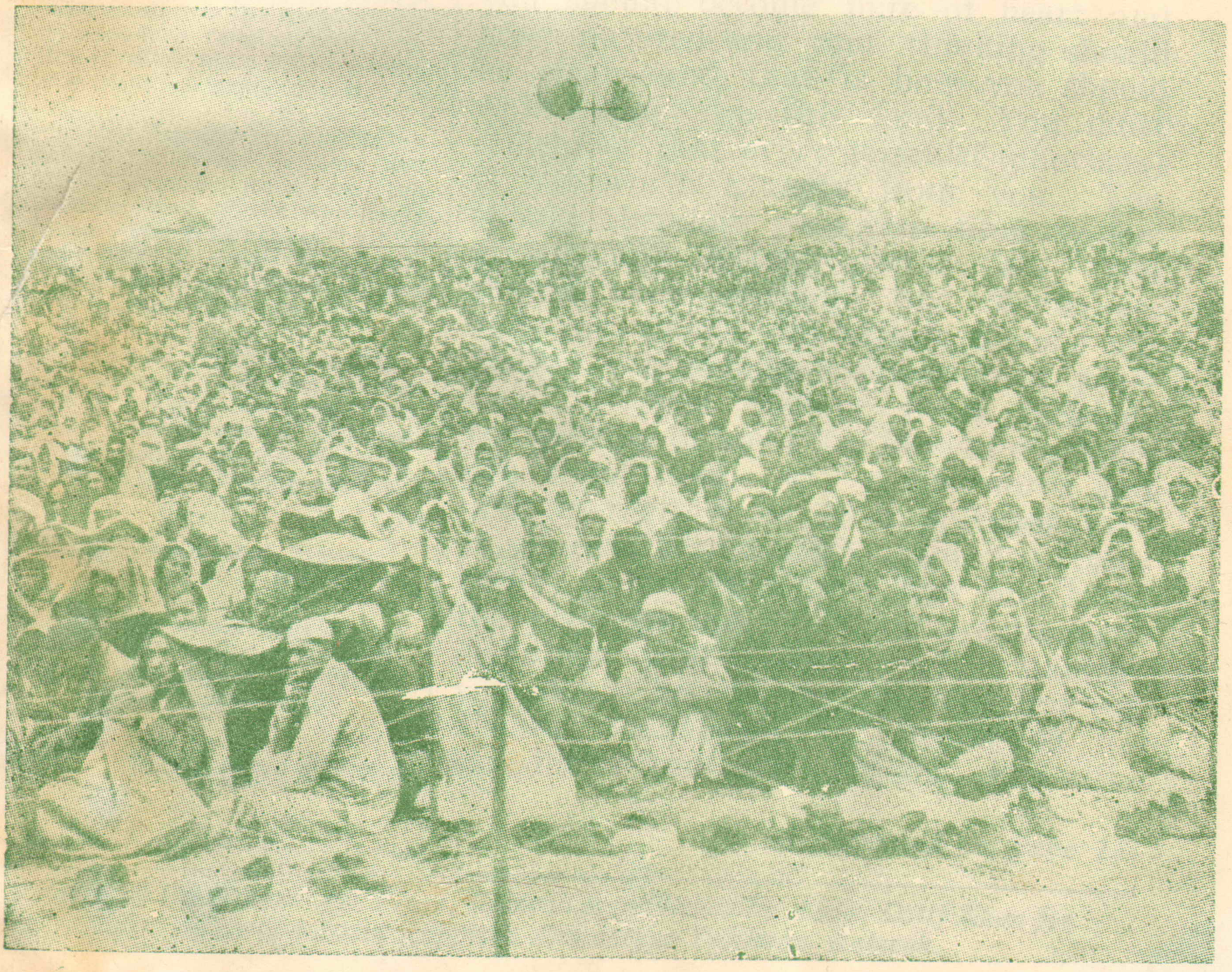
FATH 1354 H.S. DECEMBER 1975 C.E.

## JALSA SALANA

**This Photograph was taken at the last Annual Gathering.**



## جلسہ سالانہ

یہ تصویر گذشتہ جلسہ سالانہ کے موقع پر لی گئی تھی

بسم الله الرحمن الرحيم

MONTHLY

# TAHRIK-i-JADID

RABWAH

VOL. XI — No. 12
DECEMBER 1975

*Editor*
NASEEM SAIFI

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THE

TAHRIK-I-JADID

A magazine for reporting the day to day progress of Islamic Missions all over the world. It also tells you how religious confrontation is taking place and where and how Islam is winning converts.

This Magazine also carries the gist of the Friday Sermons and other speeches made by the Supreme Head of the Ahmadiyya Jamaat—Hazrat Khalifatul Masih III and reports the events taking place at the International Headquarters of the Jamaat—Rabwah—Pakistan.

The subscription of the Magazine is only Five Rupees for one year in Pakistan and India and one pound abroad. Address communications to the Managing Editor at the following address:

c/o Tahrik-i-Jadid, Rabwah.
(Pakistan)

or c/o Ahmadiyya Mission in your own country—to be redirected by the Mission concerned.

**Managing Editor**

# PURE OF HEART

It is necessary that there should be no joking and mocking in your talks when you sit together with your friends; you should become pure of heart and good natured and your thinking should be clean—and that is how you should walk about on this land. You must remember that every mischief (of others) is not worth a reply from you. You should therefore pass your time by forgiving and letting others go. You should show patience and tenderness and you should not attack anyone unjustly; you should suppress your passions. If you indulge in a religious controversy or any other kind of dialogue, you should use very gentle words and your method must be a cultured one. If someone displays his ignorance (talks badly) you should greet him and leave the place at once. If you are troubled and abused and accused in a bad manner, you should become very careful lest you display foolishness in answer to his foolishness and thus become just like

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KHUTBA

# LET'S PERFORM OUR DUTIES WELL

ON Friday the 17th of October, 1975 Hazrat Khalifatul Masih III told the Jamaat (in London) that though he was indisposed he had come to the mosque to remind them of one of their important duties. He said, "The mosque that is under construction has to be financed mostly by you and that being the case it is necessary that you should pay no less than 70 to 80 thousand pounds out of the promises that you have made for the Ahmadiyya Centenary Jubilee Fund. As compared with your promises this amonnt that I have asked you to pay for the construction of the mosque in Gotenberg is in no way an extraordinary amount and it can be paid quite easily. Your promises total upto a million pounds and this amount has to be split up into two, making each instalment of five hundred thousand pounds and what you have to pay in the first two years is eighty thousand pounds. The period of two years comes to a close in March 1976. That means that you have to pay eighty thousand pounds before March 1976."

Huzur then gave some details of the expenditure on the mosque building and said, "The contract that has been agreed upon is that the building must be completed by July 1976 and it is upto that time that the payment will be made by instalments. A small portion of the expenses has to be borne by the Jamaats in Scandinavia, for, they are, as yet unable to pay bigger amounts. The Jamaats in the United States will provide twentyfive thousand pounds. The major portion of the cost of building will be borne by you (the Jamaats in the United Kingdom). I have come to address you today so that I may urge you to pay up your share and you may not have to be put to shame for not doing what you were expected to do.

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"The first instalment of the second half of your total will be due in 1977. My plan is that the second half of your payments will be used for building a mosque in Norway. There is another important work which we will undertake, Insha Allah, after the completion of the mosque in Norway. Next to that will come the strengthening of the Jamaat in the U. K. the Jamaat which occupies a Central position in the European Missions. This huge task will require a number of plans to be put into effect." While explaining the important work that he said would have to be done after the building of a mosque in Norway, he said, "When we are in the dark and do not know anything about the future, God the Almighty puts something in the mind which apparently does not appear to be of any mentionable significance but when the darkness is dispelled and the "future" becomes "present" then its significance is unfolded. A few years ago I said that we should have two to three very good Printing Presses in various parts of the world so that we could print the Holy Quran in different languages and also we could produce literature containing our replies to the accusations laid at our door by the opponents or the literature that would remove the misunderstandings of the people. If the opponents do not publish accusations against us, we have no need to pub-

lish this kind of literature, for, our real objective is to present the truth of Islam to the world. Those who publish false accusations against us and baseless objections against Islam compel us to publish replies to them. The fact is that the world is now split up into two factions; one faction depends on the truth and bases all the utterances and deeds on the truth while the other faction mostly makes use of falsehood. When the latter faction depending on untruth lays accusations at our door we are compelled to answer them back. we are actually dragged into this affair. Our real task is to present the truth directly. Of course it must be said that we are never embarassed by the actions of the opponents in this respect because we know it fully well that since the beginning of this world, truth has never suffered defeat; it has always emerged victorious. It is our sympathy that compels us to answer those who tell lies against us, for, we want to remove their misunderstandings. All these things go to prove that it is a must to have two to three Printing Presses for the publication of the Holy Quran and other Islamic Literature."

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Talking about some others plans for the spread of Islam in Europe Huzur said, "We have decided that during the next fifteen years, we should have five new mosques in Europe—one of these mosques will be in Italy at its border which joins it with Yogosolavia. I have told you before that we need to develop the Amateur Radio Clubs and we must link our Missions with the Telex system. This system will help us convey to one another the good news of the spread of Islam in one part of the world or the other. God is granting victories to Islam in various parts of this world and the news of these victories must be conveyed to the Jamaats without any delay."

Talking about the strengthening and expansion of the U.K. Jamaat, Huzur said, "Our works are growing and expanding day by day. When we started to build the Mahmud Hall (in London) we thought it was big enough for our requirements but within the few years that have passed since then, we have realised that due to the increase in the membership—which has taken place with the grace of Allah—the capacity of the hall is insufficient and we need a still bigger hall. Since the advent of the Promised Messiah, peace be on him, we have been commanded to expand our homes and that is why, in obedience to this command of God, we now put up much bigger buildings. On the occasion of every Jalsa we realise that the buildings previously considered to be big are insufficient. The Promised Messiah has addressed us as "The green branches of the tree of my person." What a beautiful phrase it is with which we have been addressed. These words indicate that greenery and verdure is our destiny and the fact is that God has been proving this fact all along. Last year when apparently disturbing events were taking place one night I prayed to God very fervently and in the morning I received a revelation to the effect:

وسع مكانك انا كفيناك المستهزئين

It was a great consolation and also it was an instruction for us to expand our premises for the further expansion of the Jamaat. That God is blessing our efforts and granting us His succour is proved by the fact that just a day after I laid the Foundation stone of the Mosque in Gotenberg, there were 14 Yogosolavians who joined the fold of the Jamaat. And when I had left Sweden, I was told by Mr. Kamal Yusuf, Imam

of the Copenhagan Mosque, that some other Yogosolavs had also joined the Jamaat."

Before closing his Khutba, Huzur said, "This world is transitory and the real and everlasting life is the life of the next world which begins after death. We should try all we can to perform our duties well in this world so that in addition to the success that can be ours here, we may also inherit the blessings of the next world.

# EID SERMON

IT has already been reported in this Magazine that the Eidul Fitr was led by Hazrat Khalifatul Masih III in London. We reproduce below the gist of his Sermon on this auspicious occasion.

After the recitation of Tashahud and Sura Fatiha, Huzur greeted the Ahmadis in the U.K. and in other different parts of the world with Eid Mubarak.

Further, he said, "It is the grace of God that in whichever part of the world we might be, we observe Eid in our homeland. No where we feel any sort of strangeness, for, Allah has provided us all the necessary means of Eid by establishing the Jamaat all over the world."

Throwing light on the means of Eid Huzur said, "This age is doubtlessly the age of the supermacy of Islam over all other religions and the Promised Messiah, peace be on him, has said about this age that you should be joyous and you should jump with happiness. That is why we find that God has provided us means of happiness for every day. Despite the fact that opposition has always confronted the Jamaat, never a day has dawned without making Islam more victorious against the false religions of the world. A movement has started on the highway of victory for Islam and it is gaining momentum thus providing us with greater pleasures without any break. It should be remembered that marching forward is also an Eid and every new distance that is covered by us provides us with new means of Eid. We have recently covered a new distance and reached a certain stage by laying the foundation stone of the Gotenberg mosque which is the first in Sweden. Another happiness was also granted us there by God and that happiness was that no less than fourteen persons joined the Jamaat on that occasion."

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Continuing his Sermon Huzur said, "Since God has chosen us to make Islam dominant in the world, He has not brought us into existence to cause trouble for others rather we are there to give the people comfort. We are not there to kill them, we have been created to give them life. The task that has been assigned to us is that we should win the hearts of all the people all over the world, with love and affection and we should win them for the Holy Prophet, peace and blessings of Allah be upon him. That is how we are going to give them life. The fact is that this work is being done by God through His angels and His angels do not need any rewards. Whenever the human beings put up any effort and the efforts of the angels also join them, the whole of the reward goes to the human beings—and that indeed is a grand grace of God. As for the sacrifices that we have to make, it must be remembered that we have to look towards the companions of

(*Continued on page 19*)

# THE GREAT CONFERENCE OF RELIGIONS IN LAHORE

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Hazrat Mirza Bashir Ahmad Sahib

**Ahmad's treatise for the Conference ; his prophecy about its surpassing excellence, its effect on the audience.**

IN his capacity as the Deputy and the likeness of the Holy Prophet Mohammad, the main purpose of the mission of the Promised Messiah is connected with the propagation of Islam all over the world, to make it the most dominant factor in the affairs of man in all parts of the earth. Accordingly we find that every single moment of his life was strenuously dedicated to this sacred Jehad, this sanctified struggle. Nor was this endeavour confined to one or two fronts ; to one or two levels. Rather, to encompass the dominance of Islam, he had to range himself againt the forces of all other religions found in the world, and by the grace of God he was victorious in every field where he fought, to a point where even his enemies and bitter opponents freely conceded for him the title of a "Victorious General" (The Vakil, Amratsar, June 1908.)

However, it is not possible here to give details of all these campaigns and wars ; nor can a brief paper like this be expected to carry an account of them all. Such was the will and purpose of God, however, that in fulfilment of the Quranic promise that the Promised Messiah would one day make Islam prevail against all other religions and faiths—as a very evident and clear sign and symbol in this respect—it so happened that Allah gathered together all world religions on one single front against the Messiah of the Mohammadi dispensation, so that, falling all to a single arrow, they should serve as a combined and grand witness in favour of Islam. Details of this extraordinary event are to be found not only in the various works of the Promised Messiah, but also in the published official report of the mixed committee consisting of the followers of the various religions concerned in the matter, namely, the Committee of the representatives of various religions set up for holding this Great Conference of Religions. All these accounts bear that in this great conference of religions the dominance which Islam gained through the Paper of the Promised Messiah was indeed unique. Here I give a gist of the account of this event as given by Bhai Abdur Rahman Qadiani, who is an old Companion of the Promised Messiah—an account of which some portions are still like 'Pearls wrapped in covers', for, inspite of the general publicity attained by this event, these particular portions are not so widely known.

Bhai Abdur Rahman Qadiari relates that it was the later half of the year 1896 when suddenly a stranger with the bend of mind of a sadhu, wearing orange coloured robes, Shogan Chandar by name, appeared in Qadian. At one time he had held a good post in government service ; but following the death of his wife and children he had retired from the world, and was wandering about from place to place in search of God and the truth, motivated by a desire to find satisfaction in the right path. In the course of this search he happened to hear about the Promised Messiah and he came to Qadian, where very soon he began to move in the society of the Ahmadis as if he were quite at home in it. When the Promised Messiah heard him giving expression to what was in his mind (i.e., search for and establishment of the truth), he said that this was the very purpose of the mission with which God had sent him that after settling the differences between the various religions he should show to the world the path that leads to God. Hazrat Ahmad therefore suggested that if this gentleman could bring about a conference, in a central place like Lahore, in which the representatives of all religions should participate, each to dwell on the good points of his own religion, enabling mankind to see the right path for themselves, it would be a great service to humanity, for it would help the world in discovering traces of its Creator, Lord and Master. Swami Shogun Chandar then moved to Lahore, where he held consultations with various prominent people who, he thought were in a position to help in translating this excellent suggestion into action. Finally with the moral support and prayer of the Promised Messiah a firm plan emerged from these consultations for an international and intercommunal conference, in which for discussion in the domain of the principles of religion, the existence of God, His attributes, the object underlying the creation of man, etc., five basic questions were fixed which form the soul of every religion, and the essence of all serious religious thought.

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In answer to these questions the Promised Mesiah wrote an exhaustive Paper ; and several days before the conference was due to be held he brought out an Ishtihar (a poster) in which he declared with great emphasis and conviction that God informed him that :

(a) his Paper would prevail aginst all others ;

(b) this Paper would be a means for the glorification of God, and pitched against it the other religions would be subdued and conquered as were Khaiber Forts of the Jews of Arabia, and their flags would be lowered.

(c) as this Paper went gaining publicity in the world, the truth of the Quran would continue to gain in strength, and the light of Islam will continue to spread, even until it completes its circle. (See Ishtihar entitled "A Tiding of Stupendous Import for seekers After Truth", dated December 21, 1896).

This great conference of the world religions was held in Lahore in December 1896, on the 26th, 27th, 28th and 29th, in which the representatives of Islam, Christianity, Hinduism, Sanatan Dharam, Arya Samaj, the Sikh Religion, the Brahmu Samaj, the Freethinkers and the Theosophical Society etc.. stated their beliefs and ideas; and a representative gathering of the public, numbering from seven to

eight thousand people, which comprised the educated people of all classes and creeds, participated in the gathering where the spokesmen of the various religions painted the most attractive pictures they possibly could of the religions they followed. The Promised Messiah's Paper was read by one of his disciples, Hazrat Maulvi Abdul Karim of Sialkot in a loud and impressive voice. The effect which this Paper produced on the audience was so marked and so deep that I would prefer to quote the words used by Bhai Abdur Rahman himself in his narration :

> "With my own ears I heard that even the Hindus and Sikhs, and bigoted Arya Samajists and Christians themselves were involuntarily exclaiming 'Subhanalla! Subhanalla!' (i.e. glory be to Allah). The large gathering comprising thousands of people was sitting so absolutely still as if they were mere lifeless statues ; and it would have been a matter for no surprise if birds had come to perch on their heads The spiritual atmosphere and the contents of the Paper had overwhelmed the hearts ; and apart from the echo of its recital there was no sound, audible, not even the breathing of the people ; and through some mysterious working of the power and will of God, even the birds and the animals were hushed in silence, and no foreign element was intruding to mar the effect of the Paper. I wish I had power to describe even one tenth of the effect I experienced and witnessed with my own eyes on this occasion ..... There was not a heart that did not feel its joy and ecstasy ; not a tongue that did not freely, without reservation, concede its superiority and excellence.....Not only this but with our own eyes we saw and with our own ears we heard that many Hindus and Sikhs were warmly embracing their Muslim friends and saying that if really this was the Islamic teaching as expounded that day by Mirza Sahib (Hazrat Ahmad) then, if not today, they would all be forced by circumstances and the truth to accept it tomorrow." (Ashaab-i-Ahmad, Vol. IX, p. 252—261).

In conection with this Paper, Munshi Jalal Din Bulanwi, who prepared a fair copy of the Paper, relates that on one occasion the Promised Messiah said "While engaged in writing this Paper, at every line I wrote I Prayed to Allah for help and sucour."

(Ashaab-i-Ahmad, Vol. IX, p. 265)

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Let friends pause here for a while and think. The writer was an Apostle of God ; and the Paper he was writing was one in regard to whicn stood the divine promise that it would prevail over all other expositions. But even then this Chosen One of Allah was praying with humility at every step beseeching God's help. When this was the condition of the Promised Messiah from God, how much more do we ordinary human beings stand in need of prayer for divine help and support in all matters. Would to God we come to realise the significance and value of prayer, and make it an unfailing part and mainstay of our lives! For, unless we do that there can be no question for us of a life enriched by a spiritual content.

This wonderful Paper has since published, in Urdu under the title "Islami Usul Ki Philosophy" and in English as 'The Teachings of Islam.' In fact it has been translated into many other

languages, it has penetrated into many European, Asian, African and American countries ; and wheresoever it has gone the sober minded intellectual sections of the public have acclaimed it as a contribution of the highest order to the religious thought of man.

(See Tabligh-i-Hidayat, pages 244 to 246).

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Here I desire to emphasis that we should give greater thought, than we have done so far, to the pressing need for more and more wide spread circulation of this wonderful book in all countries and climes, so that, the divine light which came down on this earth in the form of this Paper, should, by penetrating to every nook and corner of this world, elevate the name and fame of the Holy Prophet Mohammad, and rally a distracted humanity round the banner of Islam, which alone can give the peace we all need. Indeed, this is the way events are destined to unfold themselves, since Almighty God has before-hand said to the Promised Messiah :

> "Be happy and rejoice exceedingly,
> For thy destined moment
> Has approached very near ;
> And the feet of the Followers
> Of Mohammad have been firmly
> Planted on a towering commanding Manar ! "

(Tazkira, page 102 & 635)

In regard to Swami Shogan Chandar, Bhai Abdur Rahman Qadiani has related that this gentleman remained in touch with the Promised Messiah during the Conference, and while the official Report of the Committee of the Conference was being prepared and seen through the press ; but no one knows what became of him after that, or where he went. It would seem to appear, that the Unseen Hand of God brought him on the scene, for a definite purpose ; and as soon as that purpose had been served, he sank out of sight, lost to view as he had been before.

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# It's painful

IT is painful to note that instead of looking for the good points of the Sections other than to which one belongs, the general tendency is to pick the faults and go to the extreme in their denunciation.

The Muslim Digest of South Africa (August 1975) has published a signed statement which carries inter alia, the following declaration :

"For a long time (after this) we held these wrong beliefs, but now having heard the lectures of the Molvies ( Priests ) of the Darul Uloom Shah-e Alam of Ahmedabad and by regularly reading the " TAIBAH " magazine, we have realised that the Tablighi Jamaat and the Deobandi Jamaat are the enemies of our beloved Prophet (on whom be peace and blessings of Allah), and of his family, and his descendants, as well as of his holy Companions, too !'

We do not believe that the Tablighi Jamaat and the Deobandi can ever go to the extent mentioned by this declaration. God knows best.

*Nigerian Broadcasting Corporation*

NASEFM SAIFI

# ISLAM ON INDEPENDENCE

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*WE reproduce below the text of a Broadcast talk from the Nigerian Broadcasting Corporation, a fortnight before Nigeria achieved Independence from the Colonial rule. It throws light on the attitude of Islam towards human Independence.*

My dear listeners ! Assalamo Alaikum, Let me start by sending my hearty congratulations to all of you for the Independence of Nigeria which all of us have waited for, and with which all of us are now face to face. I congratulate you all and I pray to God that this Independence may bring in its wake a train of heavenly blessings which may enrich the lives of all of us, and which may enable us to help the rest of the world make this our planet a better place to live on. May it be so.

And now to begin with my topic, I am very proud to say that my religion—Islam—is the most complete code of law which concerns itself with every moment of the human life and with every aspect and phase of it. It does not restrict itself to the mere rituals of worship. Also, it does not burden the man with unbearable load of religious exercises which might break his soul down. Since the teachings of Islam were directly revealed to the Holy Prophet by God who being our Creator knows our weakness and strength even more than we ourselves do, those teachings are in complete conformity with human capacity. What I have said so far is mentioned in the verses which run thus :

اليوم اكملت لكم دينكم واتممت عليكم
نعمتى ورضيت لكم الاسلام دينا

i.e., this day have I completed your religion for you and have perfected my favours on you and have chosen for you Islam as religion. Again :

لا يكلف الله نفساً الا وسعها

That is, God does not burden a soul more than it can carry.

I do realise that when you hear that Islam is a perfect religion and that it concerns itself with every aspect of human life, you may be tempted to ask : What does it say about Independence which is the most topical subject at the moment. Well, I hope you will excuse me when I say that Islam has not only said a lot about it, I believe that this is the only religion which talked about this subject. You know everybody has the right to express his views about his religion and to say what he believes about it. Well that is my view.

Coming to Independence, I should like to say at the very outset that Islam does not divide the people into dependents and independents. In fact there is no place for colonialism in Islam. Islam stands for everybody's independence and it endeavours to maintain it. In the whole history of Muslims which expands over a period of fourteen hundred years, the Muslims have never colonised a place anywhere in the world. Wherever they have gone, they have become a part and parcel of the people of that country and they have ruled that country in collaboration with the local people. And it is on record that within short periods they have been naturalised to such an extent that their victory only meant the change of one government to another and not really much change of people.

That very clearly shows that colonialism is an alien idea to the Muslims. It may be asked as to why it is so with the Muslims. Well, the reason is that Islam does not entertain any ideas of racial superiority for any people in the world. Whether you are dependent or you are independent, Islam looks at you as equal to everybody else. The Holy Quran says :

ان اکرمکم عنداللہ اتقاکم

i.e. Only that person is more respectable who is more God fearing or righteous. It does not say that white or brown or black is more respectable, or the ruler is more respectable. Whether you are white or black, rich or poor, dependent or independent, your criterian of being respectable is righteousness. And the Muslims have all along kept this in mind and put it into practice. Moreover, Islam has taken great care to preserve the independenee of not only nations but also of individuals. You know the most touchy point for all of us is our religion. More than everything else we want to maintain our religious freedom. The Holy Quran says :

لا اکراہ فی الدین

That is, there should be no compulsion in religion. All of us are free to hold any religion we like and Islam stresses the need for maintaining this freedom. It goes a little further. It says that if this freedom is snatched from you, you should put up a strong fight. The relevent verse of the Holy Quran runs thus :

وقاتلوھم حتی لاتکون فتنة ویکون الدین
للہ فان انتھوا فلا عدوان الا علی الظلمین

i.e. you should put up a fight against them till there is no persecution, and religion is freely professed for Allah. But if they desist, then remember that no hostility is allowed except against the aggressor.

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This step that Islam has advised its followers to take is a unique one and the fact is that until aggression is checked and freedom is regained there can be no peace and tranquility of mind. But by the way, I may mention this fact here that hence forth it will be the duty of every Muslim in this country to sacrifice everything that he or she has got, to maintain the freedom that we have now achieved. That is the importtance of the verses which I have just recited. Anybody who is indifferent towards maintaining freedom cannot be called a good Muslim in the light of this verse.

Now I should like to turn to the practical side of this question. The Holy Quran says that the Holy Prophet is the best exemplar for all the mankind. The Holy Quran says

لقد کان لکم فی رسول اللہ اسوة حسنة لمن
کان یرجو اللہ والیوم الآخر وذکر اللہ کثیرا

i.e. Verily you have in the prophet of Allah an excellent model, for him who fears Allah and the Last Day and who remembers Allah much.

قل ان كنتم تحبون الله فاتبعونى يحببكم الله ويغفرلكم ذنوبكم والله غفور رحيم

And we also read : "Say, if you love Allah, follow me : then will Allah love you and forgive you your faults. And Allah is Most Forgiving, Merciful."

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That means that for everything in this world we should turn to the life of the Holy Prophet for guidance. He passed through every stage of life. And his example is the best one. He loved freedom—his own and that of others—so much, that he could never see anybody groan under the yoke of dependence. He very well knew that no one nation had the right to dominate another nation politically. He was most concerned with the religious freedom which, as a matter of fact, is the key to freedom. Sir William Muir, a great writer, has said, that the Holy Prophet gave to the Bishops, priests and monks of Najran his pledge of safety in these words : "Everything big or small belonging to them shall not be interfered with ; all shall remain as it is in the Churches, monastries and other places of worship. God and His prophet have pledged that no Bishop from his bishopric, no monk from his station shall be expelled and there shall be no interference with their rights, authorities and everyday work and as long as they live in peace and truth and amity, they shall not be subjected to any tyranny or transgression nor will they tyrannise or transgress over anyone." One has only to read the full text of the Charter of the Holy Prophet to grasp the intensity of the Holy Prophet's passion for freedom. We are his followers and to be true followers of his we must try to have love for freedom. He is even reported to have said :

حب الوطن من الايمان

The love of one's country is a part of faith. And it is from the love of one's country that passion for freedom springs.

We are now free—we should be grateful to God and we should try all we can to make this freedom a blessing for all and sundry. We must realise that freedom is not only a privilege, it is also a responsibility. As Muslims we will have to show to the world that freedom really means to be free to do good. We shall do good ourselves and we shall endeavour all that we can to make others do good. We should not forget even for a moment that our country's government is now our government and it is our duty to help it to the best of our ability to maintain law and order to make the country march forward to higher achievements.

We shall make the Holy Quran our guide more than ever before and we shall reflect the teachings of Islam in our lives as we have never done at any other time. From now onward we shall deem it our most important duty to bring others to the fountain of truth and we shall consider this freedom to be freedom to act for the benefit of the people.


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(*Continued from last issue*)

There are some people who think that there was no need to establish a separate Jamaat. Whatever was to be said, should have been said to the Muslims while remaining with them. They question the necessity of the formation of a new Jammaat. The intellectual answer to this objection is that the Commander can send only such people to the battlefield as are enlisted in the Forces. Those who have not enlisted themselves, cannot be ordered to the battlefield by the Commander. If no Jamaat had been established, the Founder of the Jamaat could not have been able to ask anyone to do what he wanted to get done, so also his Khalifas could not ask anyone to do anything. Should they have been going about in the bazars holding one Muslim here and another Muslim there telling them that their services were needed for Islam at such and such places and they should reply that they were not prepared to do what they were told to do. This is an intellectual truth that when an organised effort has to be made a Jammat becomes a Must for it. Without the establishment of such an organised Jamaat no organised effort is possible. Some say that he (the Founder of the Jamaat) should have established a Jamaat but still he should have remained along with others. The fact is that those who are prepared to take all the pains to do their duty are trained with great difficulty. Such performances can be made only by those who are as if obsessed, and this type of people have to be kept away from those who are over careful about everything, for, if the latter type turns the former type to their own ways who would do the things that have to be done. Moreover, to keep away from others creates a sort of curiosity in the minds of the people and they like to know about those who keep away and eventually join their fold. Thus it becomes quite clear that all the objections about the formation of a new Jamaat are the outcome of lack of thinking. If one makes use of his intellect it is in no way difficult to understand that the best thing that could be done was the one that the Founder of the Jamaat did—the formation of a new Jamaat. It is this and this thing alone that has been able to gather together the people who are prepared to make sacrifices for the sake of Islam and as long as the Jamaat will continue following this path it will be getting more and more people to its fold, so much so that Disbelief will begin to feel that Islam has gained strength and therefore it should be attacked forcefully. But the time for the attack on Islam will have passed. The victory will definitely be for Islam and Disbelief will be defeated. We do not stand in the way of those who are struggling on the political front; they may continue their work till they can understand our point of view. Of course, we wish that they also do not come in our way. Those who like their ways should go and join them and those who like our ways should come and join us. Their way of doing things demands less of sacrifice and gives them more of publicity while the path that we are

(*Continued on page* 19)

# Notes & Comments

## The Holy Quran

Commenting upon the verse

لعلک باخع نفسک الا یکونوا مومنین

HAZRAT Muslih Maud, may God be pleased with him, says: The blessings and Mercies of God are so extensive that were the man to ponder over them he would realise that every step that he takes and every moment of his life that passes and the moment that comes next to the one that has already passed, has limitless blessings of Allah in its wake and were the man to think a little further he would realise that every thing that is there in the world has been made to serve him and every thing is actually giving him some sort of service and he is partaking of the blessings of Allah day and night. Every hand that he stretches and every eye that he winks, every sound that he hears and every spittle that he swallows—all these are the result of the grace of God, otherwise man has no power to do any of these things by himself. Had the Doctors given him Hydro Chloric acid to make his digestion work well, he would have died within a few days. But Allah the Almighty has created such a machinery in the body of man that as soon as a man takes a medicine, it dissolves in his blood and carries it to the heart from where it is passed through his lungs to purify it. The purified blood goes to the left side of the heart and from there into a big vein and then comes out of the heart and divides itself into two portions; one goes to the head and the other goes downward from the heart and thus every limb gets the blood according to its need. For example the fine parts of the brain which are connected with the intellect and perception take their own food and other parts of the body which make the limbs move take their own food. Likewise the eye, the ear, the nose, the tongue and other parts of the body take their own food (from the blood). In short, it is a wonderful system that God has established inside the human body so that life can be sustained.

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The people see the factories and are wonderstruck. They are surprised to see the mills as to how they grind the flour. But they never realise that there is a bigger machine than all these machines, which God has set in the body of the man which purifies and which gives strength. It is like the mills that separate the *Maida* from the flour. The machine that God has set in the human body, some parts of it purify the blood, some strengthen the intellect, some strengthen the talking power some strengthen the sight. In short it is a system that works in the body of the man day and night and there are scores of things that are produced therein. some of these things strengthen the touching power, some strengthen the smelling power some strengthen muscles. Likewise there are different departments in the brain. These departments are so big that even the worldly governments do not have as big departments as that. But man does not realise how great the grace of God is and he just passes by like a blind person and his heart remains devoid of the love of God.

(*Tafsir-i-Kabir Vol V Part II pp 209-210*)

# THE HADIS

It is reported by No'maan bin Bashir that "My father gave me away a portion of his property (in the form of *hiba*) but my mother did not like it and she told my father that she would not agree to this act of his unless he went to the Holy Prophet, peace and blessings of Allah be upon him. So my father went to the Holy Prophet, peace and blessings of Allah be upon him, so that he may become a witness to this *hiba* (giving away of property). The Holy Prophet said, "Have you treated your other children also the same way i e. have you given them also property as you have done to No'maan, My father told him that he had not done so. The Holy Prophet, peace and blessings of Allah be upon him, said, "you should fear God and you should do justice to all your children". After this my father came back and cancelled his offer of giving a portion of his property to me."

The fact is that Islam is a religion of nature. It stresses justice very greatly. Inclination towards any one side while depriving others of their rights, is very un-Islamic. Just as a husband must treat all the wives alike, so also a father must treat his children equally without favouring some against the others or patronising some and depriving others of what is due to them from their father.

The fathers who don't treat their children well violate the teachings of Islam. According to this hadis they must fear God.

# *Dr. Iqbal says :*

The student of Muslim Theology knows that among Muslim legists this kind of heresy is technically known as "heresy below heresy" i.e. the kind of heresy which does not involve the ex-communication of the culprit. It may be admitted however that in the hands of mullahs whose intellectual laziness takes all oppositions of theological thought as absolute and is consequently blind to the unity in difference, this minor heresy may become a source of great mischief.

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# Pure Heart

(*Continued from page 1*)

him. God wishes to make you a Jamaat that will be an example of righteousness and truthfulness for the whole world. So you should hasten to turn out such a person from among you who displays mischief, creates disorder and whose passions run wild.

(*Tabligh-i-Risalat Vol VII p. 44*)


# THE REVIEW OF RELIGIONS

A MONTHLY MAGAZINE DEVOTED TO THE CAUSE OF ISLAM

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address

The Review of Religions,
Rabwah—Pakistan.

# The Holy Prophet Mohammad Exemplar of mankind

By
Alhaj Abdur Rahim Zafar, Dayton

I think this has a very significant meaning for those of us in the Religion of Islam, but I would like to take this a step beyond and recite some recordings or hadiths allegedly taken as a story or some interesting event at the convention to where the Brother recited some *annals* of the Holy Prophet (S.A.S.) and we all set aside and treated this as a very interesting thing, and not think about personal application.

The Holy Quran, says "Verily, you have in the Prophet of Allah an excellent model for him who hopes to meet Allah and the last day and who remembers Allah much." When we say that a person or a thing is an example, that means that we should be able to model or mould ourselves somewhat in the same fashion. One of the biggest blessings of Islam is the fact that the Holy Prophet Mohammad (S.A.S.) has never been ascribed as being a God or a Deity, or something that any of us can have no hopes of ever attaining at least a part of.

One of the things that we are often hit with when we are talking about propagation to members of other religions is that their prophets were often associated with being Gods and that they are part of Godheads and when we say that the Holy Prophet (S.A.S.) was a man, then, the first thing they say is "How can this be ?"

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And it is a very simple thing ; if a person is to be a guide or an example, he must be able to show from his own life that those who follow him can attain the same heights or that these things that he has expounded can be applied in an individual's every day events, or in his every day life.

To give a typical example, Christianity professes Trinity. We are told that the Prophet Jesus has left a code or a group of laws that the Christian religion would flourish under and bring about some answers to the present-day crisis. But yet when we ask a person "How is it that we should be able to live in harmony, or what is it that we can point to in this particular religion or what example from this particular person's life can be applied to the present world conditions in as much as bringing about a unity of people and responsiveness from the Government ?"

They say, "well, we look at it like that but have you read a very interesting book written by Emanuel Kant ?" They will begin to quote other philosophers and other teachers because their particular prophet has not addressed these situations.

In the religion of Islam, to elaborate on the point of significance of the Holy Prophet, The Holy Quran states in part "The Prophet is nearer to the Believers than they are to themselves, and his wives are as Mothers to them."

Now, in this is an added blessing, because I don't know of any person who has a father that did not want to emulate the father. I know of no young woman who doesn't want to say that she is as good as her mother and a lot of us men, if we will be honest about it prefer to choose women with the same qualities our mothers had. Well this points to another significant thing: if we are to mould ourselves in the correct fashion, then it seems as though once again we should look at the life of the Holy Prophet (S.A.S), his wives, and his early companions for this particular reason.

In this day and age, those of us who have accepted Islam are in a very critical situation because we are in a country that respects nothing religious. The only thing people are taught to respect in this country is the love of the dollar bill. We are forced to compromise day after day with our religion. Now, this is a point of deep significance.

First of all, let us look at the Holy Prophet (S.A.S.) and his early companions in Mecca before they moved to Medina. They were besought with all types of afflictions. The religion Islam did not start out as the religion we know today. It did not have the broad numbers of people, but a small band who first rallied around The Holy Prophet Mohammad (S.A.S.) and began to practise the religion that was taught by him.

In this particular day and age, we are beginning to hear Muslims and others say, "It is difficult for us to practise Islamic Institutions because the people in this country do not understand."

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I don't recall reading in **The life of the Holy Prophet Mohammad** (S.A.S.) where the Meacans understood or had intentions of understanding. But it was by practical example and through the acts and deeds of the Holy Prophet Mohammad (S.A.S.) and the early Muslims that swayed the people to believe in the truth of his message. It is the same thing that we must become engaged in. Let us go a step further. When we say we are Ahmadis let us make it quite clear that we are not removed from the charge that was left us by the Holy Prophet Mohammad (S.A.S.).

There is one way that I used to harass one of the Brothers all the time about spiritual advancement. I would ask him for the formula for attaining nearness to Allah. I never could get quite the answer that I wanted, so one day, the Brother took down *Brahin Ahmadiyya* and read to me about a *Salik*. He said that there are but two ways that a person may become a Salik, one, if Allah has chosen him to become a warner or Mujaddid then Allah will guide him along the path that will help to fulfil his charge. But for those of us who are not coming in this aspect of it, the only way we can reach nearness to Allah is through imitaton of the life of The Holy Prophet Mohammad (S.A.S.). We must begin to do these very same things that The Prophet (S.A.S) did, but one thing crops up when we begin to practise. We very quickly become branded fanatics. We say, "We should go softly, we shouldn't press." But there is no compromise

between truth and falsehood. If there were to be a compromise, then I'm more than sure that in the life of The Holy Prophet Mohammad (S.A.S.) we would have heard somewhere that when the Meccans promised him all the delights of this world, he would have said, (if God forbid). "Well, I will take this and we will compromise," etc. Yet and still in this day and age, we are moving in this position. And there is no place in the life of the Prophet (S.A.S.) where we can justify this type of action Anytime that we can look at such organization as Judaism, Quakers, Amish, and others that will adhere to a basic teaching amidst all of the confusion that we call "modernism" and not move one iota from their principles, then surely we Ahmadis can do the same identical thing. We cannot justify eradication of any part of the message of Islam, because we are in America or a country that does not understand. It is our job, as it was the job of The Holy Prophet (S.A.S) and his companions to bring forth enlightenment so people will understand. And let us stop giving the excuse that we cannot practise truth because the people will laugh.

It is a very strange thing, that out of all the charges that have been given to us, that we can go back and sit among our Brothers and Sisters and say; "I am afraid to do this because the people might laugh." How many of them have you seen change to anything we are doing?

You haven't seen them change one iota, and they don't feel ashamed to walk among us in the mini dresses, nudity and any other thing. But you will feel afraid to walk as a Muslim.

The Promised Messiah states (from a seletion of his sayings of **Islam in Comparison With Other Religions,**) "Muslims are called the best of all people in The Holy Quran."

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"If it were true that the gift of Divine Revelation was never to be granted to them, they should have been called the worst of all people." There were many recipients of Divine Revelation among the Israelites, but Israel lost favour in the sight of God because of repeated transgressions. The Muslims came as successors as their Holy Prophet was the most excellent of all people. This meant that while other people to whom divine revelation was granted deprived themselves of this boon by their own misdeeds the Muslims were never to be deprived of this divine favour.

Islam was the living religion, and spiritual death was never to overtake it. Its blessings had to continue to the day of judgement. Hence The Holy Prophet (S.A.S.) was called upon to fill the promise which meant not, that the gift of Divine Revelation was with his advent, withheld from men forever, but that the door to this blessing was everlastingly open to him. And his imitation was sure to bring this gift to every people in all ages to the day of judgement.

There is no way that there can be success unless we are following the model of The Holy Prophet Mohammad (S.A.S). If we are going to talk in light of Government: one of the biggest boasts that we have made (and we make it very quickly when we are propagating) is that democracy was started over 1300 years ago, and women were given the right to vote etc. But when we come down to practical application, it is very difficult for us to make our

oraganization function as it has been laid down to us.

And let us bear in mind that this is a Divinely inspired movement. This is not something that was put together by a group of people called founding fathers of the country. This is a religion that was handed down from Allah to his Noble Prophet (S.A.S.). And was rejuvenated in this day and age by the Promised Messiah Now how can we have any confusion or difficulty in saying we don't know which way to go? Because our pathway has been clearly marked.

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For anyone doubting the significance of the Promised Messiah and this movement being a Divine Movement: A story was told to me by one of our beloved Brothers. He saw in a dream a picture of The Holy Prophet Mohammad (S.A.S.) and the next day upon entering the mosque in Qadian when The Promised Messiah made his appearance he (the Brother) saw the same person. And he went on to tell everyone to be quiet "Don't you see that this is The Holy Prophet Mohammad?" (S.A.S.)

There are other instances that we know of, where The Promised Messiah completely annihilated himself in the love of The Holy Prophet Mohammad (S.A.S.) so much so that we saw the same things reflected in the Promised Messiah that the Holy Prophet (S.A.S.) possessed.

My point is this, in this particular day and age, it would be the same as if we came immediately upon the heels of The Holy Prophet (S.A.S.) or some of his early companions.

We are not that many years removed from the advent of The Promised Messiah who was working and functioning on this earth. We have people that are coming to us with the same message that was taught to us by The Holy Prophet Mohammad (S.A.S.). Yet and still we become confused and say that there is no model. We are beginning to talk in terms of Socialism having an answer, or we'are talking about deciphering something from Communism or Nkrumaism or some other type of' 'ism" .....everything but Islam.

It is high time for all of us to go back and reread The Life of the Holy Prophet Mohammad (S.A.S.). We should not be caught in the same plight as the early Jews. They would sit down and recite the stories of their Prophets as though they were mere fables.

All of us will sit at convention after convention, Khutba after Khutba as though we are learning marvellous events marching before our eyes that we are completely aloof from. But there is a message throughout every story that is told in The Holy Quran.

One of the things that The Holy Prophet Mohammad (S.A.S.) said was all of the faults the Jews had, his community would have plus one more. Let us go back and look at the plight of the Jews.

Comparison: Let us look at the last days after Moses is gone and Jesus makes his appearance. How did he find the people? He found them completely under the influence of Rome How has Ahmadiyyat found the Muslims? Deeply under the influence of the West. And how is Ahmadiyyat finding most of us? Still struggling to remove the bonds of the West.

But those of us who are engaged in Islam have no excuse, because we have a ready made example. The Holy Prophet Mohammad (S.A.S.). And it is our duty to live his life and teach it to our children.

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When I say teach it, I don't mean having them get up and recite it parrot fashion ..... what day he was born, what year he was born, what year he died . but teacing them to be able to see that they are taking on the attributes of Zaid. Then our community cannot help but flourish. And many of the problems that we are beset with will, Inshalla, be removed.

In closing, taken from **The Psalms of Ahmad,** The Promised Messiah only recited one small portion of this. "Mohammad today, is the Crown King in the Realm of Religion ; the chiefest, the jewel among all Prophets the healthiest influence, the purest, the most comely, the most trustworthy, the most dependable, all this superlative praise befits him alone."

I would like to close by saying let us rededicate ourselves to becoming *saliks*, spiritual travellers on the way. And first let's imitate the models Allah has given us, because there is only one way we can reach nearness to Allah. That is through imitation of His Prophet and carrying out the injunctions that have been laid out for us by His religion—Islam.

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# EID SERMON

*(Continued from page 4)*

the Holy Prophet, peace and blessings of Allah be upon him. When they accepted the truth they never abandoned it and the standard of sacrifice which they had chosen for themselves was never lowered by them. The bounties and the graces of God that were the reward of the companions of the Holy Prophet have been offered to us now but we must never lose sight of the fact that we must make the same kind of sacrifices and we must display the same type of loyalty to our faith. Our children and our youth must realise their responsibilities and must tread the path that has been assigned to them and thus win the pleasure and love of God.

Before closing his Sermon, Huzur once again reminded the Jamaat in U.K. of their responsibility towards the Gotenberg mosque.

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# The Message of Ahmadiyyat

*(Continued from page 12)*

treading demands more of sacrifice and gives less of publicity. They will be getting their own share and we will be getting our own. Those who think that it is the kernel and the truth that matter most will come and join us and those who crave for the worldly kingdom will go to them. That being the case why should we quarrel among ourselves, Both the sides are anxious for the welfare of the Muslim Umma, though the prick is being felt in different parts of the body: they are pricked in the brain while we are pricked in the heart.

# Hazrat Khalifatul Masih III Arrives Back

Hazrat Khalifatul Masih III who had gone to Europe for treatment arrived back, with the grace of Allah, on October 29, 1975. We are grateful to God that Huzur is enjoying better health now and we pray to God that He may grant more strength and a long active life to Hazrat Khalifatul Masih. May God enable the whole Jamaat to join hands with him with all the sincerity and loyalty at their command to see his plans for the dominance of Islam, through. May all of us do all that is needed for the preparation of the arrival of the next century which is the century of the dominance of Islam and its admitted supermacy over all other religions of the world.

Since his arrival, Huzur has, so far (16-11-75 conducted two Friday Services. On the first occasion he told the Jamaat of the laying of the Foundation Stone of the Gotenberg mosque and a number of Yogoslavian friends joining the fold of the Jamaat. He also told the Jamaat that he planned to build a mosque in Norway very soon. In fact this is a part of the plan which he has chalked out and which is to be completed before the beginning of the next century.

On his second Khutba Huzur talked of the forthcoming Jalsa Salana and assured the Jamaat that God willing it would take place on the scheduled dates. He asked the residents of Rabwah to make all the necessary arrangements for the lodging of the guests, by giving more and more rooms to the Jalsa authorities, in addition to accommodating their own relatives and friends at their respective residences.

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Huzur stressed the point that the members of the Jamaat had no enmity nor they had any grudge against anyone in the world. "They love every body and they pray for every body," he said Huzur further remarked that since man had inhabited this planet it is love that has always been victorious. Hatred had never achieved any success. "Since we love the people and have no hatred for any one, we are, with the grace of Allah, bound to be victorious," he assured the Jamaat.

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## LET'S PRAY

It is our duty to sympathise with the people who do not understand us. If they oppose us, it may not be their fault. Let us try all we can to make them understand what we believe and how we are on the right. Also let us pray to God that He may enable them to understand us and to join us to strive together for the supr macy of Islam and victories of the true followers of the Holy Prophet Mohammad, peace and blessings of Allah be upon him.

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# Segregation of Sexes

Segregation of sexes according to Islam does not mean that women should be shut up in the bounds of the four walls of the house and that they should not be allowed to go out or to do any work in the open. That certainly is not the teaching of Islam. What is really meant is that they should not intermix with men freely, displaying their beauty and adornment. For, it is an undeniable fact that however strong a woman may be she has the chances of being molested by the other sex.

The Holy Quran has the following to say about the kind of segregation that it stands for :

يايها النبى قل لازواجك و بنتك و نساء
المؤمنين يدنين عليهن من جلابيبهن ذلك
ادنى ان يعرفن فلا يوذين وكان الله غفوراً
رحيما

O Prophet tell thy wives and thy daughters and the women of the believers that they should draw close to them portions of their loose outer covering. That is nearer that they may thus be distinguished and not molested. And Allah is most forgiving, Merciful. (Ahzab Verse 60)

The Holy Quran also says :

قل للمومنين يغضوا من ابصارهم و يحفظوا
فروجهم ذلك ازكى لهم ان الله خبير بما
يصنعون - وقل للمومنت يغضضن من
ابصارهن ويحفظن فروجهن ولا يبدين
زينتهن الا ما ظهر منها وليضربن بخمرهن
على جيوبهن سورة النور ٣١

i.e. Say to the believing men that they restrain their eyes and guard their private parts. That is purer for them. Surely, Allah is well aware of what they do. And say to the believing women that they restrain their eyes and guard their private parts, and that they disclose not their natural and artificial beauty except that which is apparent there and that they draw their head—coverings over their bosoms.

These verses quite clearly show that the women are not to be kept in the house like captives and they also show that they must adopt ways and means for not being molested. To avoid molestation it is necessary that some sort of keeping away must be adopted. That women can fend themselves, as we are often told by the West, is not a proven fact.

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In its Column "The Sexes" The TIME (of U.S.A) October 27, 1975 says :

"Sex in the patrol car may be more than just a fantasy of policeman's wives in the growing number of cities using women cops on line duty. In Washington, D.C., Officer Peggy A. Jackson, 27, charges that it is practically a rule of the force that "you've got to make love to get a day off or make love to get a good beat." Washington's 4,700-member police department includes 333 women, about half of whom are assigned to patrol duty with men. No formal complaints have been filed, but D.C. Councilwoman Willie Hardy is investigating several verbal charges of sexual harassment. Though

*(Continued on page 23)*

# FROM THE NEWSPAPERS

## Belief in God

To the Editor :

It gave me great pleasure to, know from Mr. Tojiro Fuji's letter (The Japan Times April 11) that he thoroughly believes in God. To my mind, this is the greatest wealth, in real sense of the word, a man can possess. I would like to point out that those who believe in God are definitely and undoubtedly happier than those who do not. But this happiness should not be measured in term of bank balance or other worldly amenities as this is not all a man have or wish to have in this world. Spiritual satisfaction which results in real happiness can only be attained through firm belief in one God.

It is quite possible that one who believes in God may at times face hardships and troubles. According to Islam, all such situations are a sort of trial and God Almighty wants to see our behaviour in that particular situation. Those who do not forget God in their happiness and bear all hardships steadfastly, seeking refuge only to Him, are promised unending Divine blessings in the life hereafter and in this temporary world too.

In the words of Hazrat Ahmad of Qadian who has been sent as a follower Prophet of the holy founder of Islam in this age the philosophy of this phenomenon is as follows. He says :

"God could have ordained man to remain in an unchanging condition. But there are reasons and purposes which make it necessary that he should face vicissitudes and change of fortune. Our nature demands that in order to attain perfection we pass through hardships. Therefore, the trials which man has to face sometime, are really the Divine blessings in disguise. They nourish the faculties of patience and resignation to the will of God.

"A man who has no faith in God is unnerved even at the slightest of troubles and instead of facing it, seeks refuge in suicide. Human nature demands that such trials should visit man in order to educate him and to perfect him and to fortify his faith in his Lord."

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ATAUL MUJEEB RASHED
Tokyo

The Japan Times
Thursday, June 19, 1975

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## Religion in Soviet Union

To the Editor :

The article "Soviet Dagestan, Shrinking Image of Allah" (MDN Sept. 19) contains a lot of information. Some of the basic facts are, however, incorrect. For example, it has been stated that "Women have been emancipated from the old Islamic subjugation."

As a matter of fact, the very concept of subjugation of women in Islam is altogether baseless. Islam is such a reformative religion which redeemed the womenfolk from the

subjugation, ill-treatment and exploitation of the past and has acknowledged the respectful position of women in all spheres of life.

It not only gave women their full rights and equal opportunities within their own sphere, keeping in view the natural biological difference and the form of life resulting from that, but also protected their rights and privileges against all kinds of exploitation for the first time in the history of the world.

The condition of the Muslims in Dagestan seems to be bad but it should not be described as the ' Shrinking Image of Allah" as Dagestan is not the yarastick to measure the progress or decline of Islam. Taking the Islamic world as a whole the fact cannot be denied that the number of the Muslims is on the increase.

Moreove in this age Allah Almighty has sent a messenger in the person of Hazrat Mirza Ghulam Ahmad (1835-1908) who founded the Ahmadiyya Movement in order to establish the Glory of Islam.

Through the efforts of this community, Islam is gaining ground in different parts of the world. The same Prophet of God has also prophesied that the number of his followers in Russia will outnumber the particles of sand in the desert. This may sound strange but it will certainly come to pass one day as this is the word of God Almighty, the Omnipotent.

ATAUL MUJEEB RASHED
Setagaya-ku, Tokyo

Mainichi Daily News
Tuesday, October 7, 1975

## Segregation of Sexes

(*Continued from page 21*)

the U. S. Attorney's office has dropped the case for lack of evidence, the police department is investigating the alleged rape of a woman cop by a sergeant during a stakeout of an office building. All of which suggests that the life of a female in a big city force is not quite as simple as that Angie Dickinson on NBC's Police Woman. In fact, says Officer Delores Henneghan, 21 : It's like Peyton Place."

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Such happenings may be few and far between but ask the woman who is molested. What to her if the rest of the whole world is not molested and she is. Also ask the family of the woman who is molested. Let the rest of the world remain unmolested, for them the wildest event has taken place and they can never like it. Chastity is an individual's treasure as also the treasure of the Society. Let every means be adopted to protect it. The best means suggested is that of Islam. Segregation of sexes allowing the two sides doing their respective chores in their own spheres and allowing those spheres to extend or expand as the need may arise.

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two Pounds (Air Mail).

# West has lost 3rd World War

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PARIS (Kyodo-Reuter) — Exiled Soviet author Alexander Solzhenitsyn said in an article published here Friday that the Third World War had already taken place—and tne West had been defeated.

In an essay written for the news paper Le Monde, seen by observers as his harshest diatribe to date against the West's failure to hold back communism, he argued that the third World War began immediately after the Second, and ended this year with the Communist sweep in Indochina.

The average citizen in the Communist world from Poznan to Canton was well aware of the victory, he said.

"Two or three more decades of peaceful coexistence as glorious as the last and the very concept of the West will vanish from the face of the earth." he wrote.

"When we dwell on the last 30 years, we see them as a long, winding descent, nothing but a descent, ever downward, nothing but a path toward weakness and decadence.

"The powerful Western nations, emerging victorious from two preceding world wars, have only grown weaker in 30 years of peace, only lost real and potential allies, forfeited respect, abandoned territories and populations to an implacable enemy."

Listing the loss of China, North Korea, Cuba, North Vietnam, South Vietnam and Cambodia, he continued: Laos is about to go, Thailand, South Korea and Israel are threatened, Portugal is rushing irretrievably down the same abyss.

"Finland and Austria are awaiting their fate with resignation, powerless to defend themselves and clearly unable to expect outside help.

"It would be impossible to enumerate all the little African and Arab countries that have become puppets of communism."

Referring to the reaction of Western nations to the 1973 Middle East war, he noted: "When valiant Israel defended itself to the death with flawless solidarity, Europe capitulated, country after country, before the threat of a curb on Sunday afternoon driving.

Solzhenitsyn who now lives and works in Switzerland, questioned whether the Atlantic pact still existed He also forecast a fight for the defense of the United States itself.

"Those young people who refused to bear the trials and anguish of the distant war in Vietnam will not have had time to pass into the reserves before they fall—in the defense of America," he wrote.

Solzhenitsyn concluded: "It is too late to think about how to avoid a Third World War. But we must have the courage and lucidity to stop the fourth. To stop it, not to fall to our knees."

(*The Japan Times, June 1, 1975*)

# TRIALS

Digitized by Khilafat Library Rabwah

**Maulana G. B. Saif**

THE study of the Holy Quran and the Traditions guides us to believe that God always puts His dear and beloved servants to trials and tribulations so that they traverse the green of love, and advance in the realms of spiritual exaltedness. The verses that I have already recited also point out to this very important subject. The maxim is that whosoever claims to be a true believer, is very often put to trials. It is then that he becomes the heir to boundless grace of Allah. These trials do help the believer to attain nearness to God. It seldom happens that he who professes to love God, does not have to face trials and apparently insurmountable difficulties. The Holy Quran says:-

احسب الناس ان يتركوا ان يقولوا امنا
وهم لا يفتنون ـ ولقد فتنا الذين من قبلهم
فليعلمن الله الذين صدقوا وليعلمن الكذبين

"De men think that they will be left alone because they say, 'we believe', and that they will not be tested? and We did test those who were before them. So Allah will surely distinguish the liars from the truthfuls." (29 : 3-4)

It is mentioned in Tirmidhi that Sa'ad, the father of Mus'ib, asked the Holy Prophet, "Who, from among the people, are apt to the greatest test?" The Holy Prophet replied, "It is the prophets that are put to the most severe tests; after them come those who gather around the prophets and accept them; then those who come after them or those who are closely related to them."

The Holy Prophet told him that men are given the test in proportion to the strength of the faith they hold. He who is a man of strong faith, shall have to face more severe trials. But if he has some weakness, his trials shall also be in proportion to his weakness. He also said that a man—a servant of Allah—is tested according to the depth of his faith and belief. These tests continue until His servant becomes sparkling pure and clean and is no more tainted with the filth of sin and evil.

Hazrat Jaabir has stated that the Holy Prophet said," Those who have striven hard on the earth shall, on the Day of Retribution, see that when they are being rewarded by Allah for their trials, they would wish that their hides has been cut into shreds with sharp scissors.

In the Chapter "Al-Zuhd" of The Tirmidhi it is reported that "Great reward is always based on great trials. When Allah loves a people He causes them to pass through trials and tribulations. He who accepts these willingly God crowns his efforts with His love; and He is displeased with him who deviated from the path of trials. Once a man, from among those who willingly yield to the pleasure of Allah, saw his daughter lying helpless in her death—bed, and he declared, "O my Lord, I do love this, my child, and would not like to lose her and would very much like to see her recover health, but I shall very gladly accept thy will."

I was telling you that all those who profess to love God are tested in this path—and sometimes the test is very severe also. Abdullah son of Miqtal reports that once a man came

(*Continued on page 32*)

# The Imams are the suns of their towns

The Imams are the suns of their towns
they must wear the humblest of crowns

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for Islam they devoted their life
so constantly they have to strive

no second they may go astray
for their rays would be taken away

if in vain they would pray any day
if it's falsehood, not truth, what they say
then their warmth would lose all its power
and their words would not rain like blessed shower

please see : it's their prayer which heals
and it is their tongue which conceals

the mistakes of an erring Muselman
the khutba of an Imam gives back him Iman

and his faith is moving again the hills
and trust again is shaking the wills

of ungodly, misguided forces
through knowledge of truthful resources

through studying Holy Quran and Tafsir
and Hadith and Nazam with love and with fear

of Allah, the One, Who sent the decision
the Promised Messiah, to ban superstition

to raise the voice of Mustafa
from God's chosen town, the holy Rabwah

to spread the lasting words of Ilham
who still can be heard in the fold of Islam

Islam, the solution in hours of need
whose message alone can really succeed

in solving all problems, not next year, but now
for the heartbeat of Ahmadis will not allow

that one single moment the hateful Dajjal
can really triumph over the jamal

the signs of the century they are to be seen
in the flag of Huzur, in the prophets green

and who will keep the banner upright
if not the Imams, who have learnt to fight

for 8 precious years, who won their battle
who now gather brothers, who now feed the cattle

who surely will gain the victory
through the might of Allah, the Khalifatul Masih

Hadayat Ullah (W. Germany)

# An outline of Early Islamic History

**by N. R. A. G. Soofi**

## CHAPTER I

FOURTEEN hundred years ago the world lay in utter moral darkness. Christians ruled in Europe and they ruled indifferently. They believed in Jesus, called him the son of God and worshipped him as they do now. Their kings and cardinals fought one another. They were often very cruel. The priests were held in great honour. They were often very ignorant and dirty. The entire continent was in the depth of darkness. The muses of Greece reposed in sleep and the splendour of mighty Rome shone only through a life of lustrous depravity. Africans were in a pitiable plight. The Northern regions of Africa groaned under a harsh Roman rule. The Church was a house divided because of the ill-treatment of native Africans by the ruling Christian minority. The southern regions of the continent were in the grip of naked barbarism.

The Jews had become neglectful of religious duties and callous to one another. They were bitter enemies of the Christians who paid them back in the same coin.

The Indians were no better. They had millions of gods. They were cut up into four castes. The Brahmans, the highest cast, were the priests, the Rajputs, the second highest, were the rullers. The Shudars who came last were sweepers and scavengers and could not share food or drink with the other castes.

The Chinese worshipped their dead, adored the Budha and many many minor deities.

## Arabs

The Romans were in power in Europe. Persia was a great Empire. Both Romans and Persians were rich nations. They were ruled by great kings and generals. Between these two big states lay the vast sandy desert of Arabia. The Arabs were a wild people. They had no king and no central authority. They were divided into many tribes, who knew no law but the law of vendetta. They worshipped stars and stones.

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The climate of Arabia was dry and hot in summer, and dry and cold in winter. There were no rains. The people were poor and ever in search of water. They would, therefore, travel from one place to another. They had no brick houses and lived in tents. They could thus move easily about with their families. Wild life had made them brave and warlike. They had short tempers but long memories. They were, therefore, quick to quarrel but slow in making peace. They loved women and were ever at war with one another over one thing or the other. They also fought for water-rights.

The quarrels of the Arabs were over petty causes but were yet bloody and long. It is said that once a

man saw a bird lay eggs in its nest. Passing by, he promised to look after it. Next day he saw two shattered eggs lying near about. A camel was grazing not far away. The man guessed that the camel must have disturbed the nest. He went to the keeper of the camel and told him to stay away from the tree. But the owner of the camel only laughed at him. The man was so angry that he killed the camel there and then. This small matter led to a bloody fight. First the families of the two and later their tribes went to war. The war lasted forty years.

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Arabs had no schools and no books. Except for a few, no one knew how to read and write. Sons, horses and poets were greatly prized among them. The birth of a daughter brought on great grief. Some of them buried their female children alive. The Arabs were very loyal to their tribes. They kept slaves and were proud of their families. They were cruel in war and had no mercy for the enemy, not even for women and children. But they were very brave. They had no fear of death and were kind to strangers.

## Abraham

Four thousand years ago, the Prophet Abraham came from Egypt to Arabia. He brought his wife Hajira and child Ismail with him to a desolate place where Mecca now stands. God had commanded him to leave the two in the desert. Abraham gave his wife and child some dates and some water and left them in the care of God. The scanty rations were soon finished. The child Ismail was thirsty but there was no sign of water anywhere around. Seven times Hajira ran between the two hills, Safa and Marva. She found no water. Then lifting her eyes to the sky, she prayed to God. Soon a voice spoke, "God has heard thee." She hurried back to the child. There she saw a spring of water close by his feet. The two were saved. Hajira thanked God for His great mercy. Soon Banu Jurham, an Arab tribe settled on the spot. When Ismail grew up, he took a girl of this tribe for his wife.

## Call to Hajj Pilgrimage

Abraham used to visit Hajira and Ismail often. Together, the son and the father raised the walls and laid the roof of the Holy House, the Kaaba. When the house of God was ready, Abraham prayed to the Lord to look after his child and his children's children and great-grand children. He begged of Him to make them all His loyal servants. He also begged of Him to raise among them the Great Prophet and feed them with fruits. Then God ordered Abraham to call men to Hajj (pilgrimage) every year to the Kaaba. As time passed, Ismail's children and their children grew in numbers. Their city, Mecca, became a big centre. People would come from every part of Arabia for Hajj. Ismail's children were later known as Qureish. They were the keepers of the Holy Kaaba. They became rich and powerful. But in course of time, Arabs gave up the worship of one true God. They began instead to worship images. They kept their 360 tribal idols in the Holy House. The Qureish prayed to Hubal, a deity made of stone. The Qureish were much respected in all Arabia and were feared by their neighbours. It did not make them any better than the other Arabs. In

(*continued on page 31*)

# Let them Ponder

**Nafeesur Rahman A. G. Soofi**

*(Continued from November 1975 issue)*

## Call of the Promised Messiah

"And truly, I am the death of falsehood.

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And I am an amulet for the panic-stricken,

And I am the armour of the Gracious Lord,

And I am an argument of the Rewarding God,

I am the day and the sun and the way",

"And I am the shin of God that has been bared; and the footprint of the Prophet where the dead will be quickened"

"And Allah is with us and His shadow extends its vast cover;

"There is no term after my term has reached its end;

"We alone have clear water of which there is no like";

"My prayer is a sword; none can ward off its attack;

"My assault on my God's enemies is a hard-hitting sabre;

And I am delivering the communications of my Sovereign;

And I am in the right, sun-like, shining bright".

"O men, I am an open Warner;
I remind you of the days of the Lord so that you may open your eyes."

"We have received from the Living, the Life-giving, the one without peer;

"And your stories relate to the dead; reflect therefore well,

"By Allah's grace I am nursed in the lap of His tender affection

"And in every battle-field, I am succoured and reinforced;

"My Lord has favoured me with His grace and mercy;

And honoured me with His support, help and word;

"He offered me the cup that quenches all thirst;

And led me to the path where brightly glitters the truth

"We are the riders of God and are here by His leave and command;

"And we have entered the cities of polytheists with Allah leading the way".

"I say and without fear, I am the Messiah;

"Even if I be cut down with sword for the claim;

"And I am the Promised one, the upright watcher,

Who will fill the earth with justice and turn wilderness into fruit gardens".

"Through me will be unveiled the beauty of Allah;

O ye seekers after guidance! hasten to my porch;

Take ye your share, for I am your leader;

I remind you of your day and bear you happy tidings".

"O my brethren, I have come to you in your hour of need;

Would the truth-loving wise ponder!

"My prayers ascend unto the High Heaven

And my words cut through stones;
"I have been granted by my Lord-God a captivating charm;
"The clean-hearted are drawn towards me,
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"And none in the world dare break the sword of the Righteous;
"Whoever stood up to do so, with a rebellious heart, shall be shattered into bits;
"About my station, know ye that God commends me on His throne-seat and bestows on me honour;
"For us is a paradise; paths of righteousness are its blossoms,
"And the morning breeze is bewildered at the glory of its bloom".
"I have been raised by the Compassionate Lord for His creatures:
"To warn and enlighten the negligent;
"And this is due to the grace and mercy of the magnificent;
for those who seek to reform and are grateful.
"And I have succeeded to the heritage of Mohammad,
And I am his rightful exalted heir;
And I am but like tradegoods;
whoever rejected me in arrogance would land in poverty and loss;
"And for Allah is the dominion, the rule and glory;
And we are only the cavalry that obey the signal;
"And I am the vice-gerent of Allah amidst the creation;
Hasten ye to me therefore, giving up all rebellion, and fear".
"The decree of God will descend from Heaven;
It shall not be suspended, abo ished nor cancelled;
"And my Lord has sent me with the signs of His grace;
so that I may rebuild the mansi on that the wicked demolished and laid waste."

## An Invitation

"I have been sent to remove all errors and weaknesses that have crept in morals, belief, and faith; and I am on the footprints of Jesus of blessed memory. It is in that sense that I have been named the Promised Messiah for I have been commissioned to diffuse righteousness in the world through extraordinary signs and pure teaching. I am against resort to arms for the propagation of faith and to shedding the blood of the creatures of God in the name of religion. For mankind, I bear a tender affection akin to a mother's love for her children, even stronger than that. I have dug up a gold mine and have discovered a quarry of precious stones and I have there lighted upon a bright and priceless diamond, fortunately which has so much value that were I to dole it out to all fellow-men each of them would become richer than the wealthiest gold-hoarder to be found to-day in the world.

"What is that diamond? The Righteous God. And to seek Him is to know Him and to believe in Him with truthfulness and to cultivate contact with Him, with a true love and to receive from Him generous blessings.

"It would, therefore, be grave wrong, if, having found so tremendous a wealth, I should deny it to my fellow-men and see them die in privations while I should be revelling in its pleasures.

"It is a plain truth that members of each species are attracted towards one another, even ants, except when selfishness supervenes. Naturally, therefore, one who summons men to God, is obligated to excel all in fellow-feeling. I, therefore, love man-

kind with a tenderness that is unsurpassed.

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"As to the point whether the wealth that I have discovered comprises in truth diamonds and gold and silver and is not counterfeit, the fact can be very easily tested. All these silver and gold coins and diamonds bear the royal seal. In other words, they have in support the Heavenly evidence which none else has.

"I have been informed that of all the faiths, Islam is the only true religion.

"I have been told that of all the guidance, the guidance of the Quran is free from all human interpolation and intact in the highest degree.

"I have been instructed that of all the prophets only our Leader and Chief, Mohammad the chosen of God, gives a teaching perfect in purity and rich in wisdom and sets the best example of human capabilities in terms of his own life.

"I cite as witness, my God, the Lord of the heaven and the earth that I have been sent by Him and His signs are a supporting evidence in my favour.

"If anybody can outrival me in Heavenly signs, then I must be adjudged as a liar. If anybody can outdo me in the acceptance of his prayers, then I must be adjudged as an imposter".


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# AN OUTLINE OF EARLY ISLAMIC HISTORY

(*Continued from page 27*)

fact they were most forward in evil ways. They drank like fish and danced and had many many wives. They even kept their widowed step-mothers as concubines.

## Abraha attacks Mecca

Abraha, the Governor of Yemen, wanted to break the power of Mecca. He wished to set up another Kaaba. He came with a large army to Mecca to pull down the Holy House. His men seized some camels of Abdul Muttalib, a Chief of the Qureish. Abdul Muttalib sought an interview with Abraha. He asked him to return his camles. Abraha gave back the camels but said, "Abdul Muttalib, you seem to care more for your camels than for the Holy House.!" Abdul Muttalib replied. "I am the master of the camels only. There is a Master of Holy House. He would take care of it. Abraha became incensed at this retort and said "I will see how this master of the House stops me.' He at once prepared to demolish the Holy House. But his elephant would not move. Then a large number of birds flew over his army. As the flights passed. they dropped particles of dust and pebbles. Soon death laid its hands on Abraha's men. They caught smallpox. The year is known as 'the year of the elephant.'

(*To be continued*)

# TRIALS

Digitized by Khilafat Library Rabwah

(Continued from page 25)

to the Holy Prophet and said, "O Messenger of Allah; I do love you very much."

The Prophet replied," Please ponder well before you say this again "

The man said again, "By God, I do love you very much."

The Holy Prophet again said, "Think again before you repeat these words."

The man again said, "O Messenger of Allah, I do say it again that I love you from the core of my heart."

The Holy Prophet then said, "If you do love me then be prepared to undergo starvations and many more trials."

(from a speeeh)

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